

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Andrew Jenson and the Covered Wagon

(See article page 418)

*“ . . . Faith to light their dreary way,
Truth to brighten miles they trod;
In the shelter of the Rockies,
They were free to worship God. . . .”*

THE PIONEER WAGON

By ELDER ANDREW JENSON

IN olden times the Danes, known as the Vikings of the North, visited other lands and climes to make conquests and secure booty; but later they became satisfied with engaging in agricultural pursuits at home and to remain in their own country. Many of the men, especially those inhabiting the numerous islands in the Baltic, however, visited America and other distant

Making History

THIS article about the Pioneer covered wagon was written especially for the *Millennial Star* by Elder Andrew Jenson, assistant Church historian, during his recent visit in London prior to making the official presentation of a replica of the wagon in behalf of the State of Utah to Denmark in Copenhagen, Thursday, July 4th. Upon his arrival in the Danish capital June 2nd, he was greeted by the Mayor of Copenhagen and other civic officials.

Born in Torslev, Denmark, December 11th, 1850, Elder Jenson drove an ox team for 60 days across the American plains as one of the early Mormon Pioneers, following a 56-day ocean voyage.

In this interesting narrative, Elder Jenson tells the significance of the wagon and of his official visit to his native land.

countries as sailors, and when they returned to their native land, the home people were thrilled with their stories of the possibilities in America and the prospects of making homes in the New World. Yet that did not lead to any immediate results, except to give meaning to the thought expressed in the well-known and popular Danish ditty: "*Skade at Amerika ligge skal saa langt her fra.*" This thought freely translated into English means: "Too bad that America is so far away."

But something unusual happened. A new religious community known as the Church of Jesus Christ of Latter-day Saints had come into existence in the United States of America. This society, after suffering persecution in some of the more eastern states because of their religion, had established headquarters in the heart of the Rocky Mountains, where converts had flocked to enjoy religious liberty—to worship God according to the dictates of their own consciences. Among those converts were many from the British Isles. The preaching of the doctrines of the Latter-day Saints concerning the restored Gospel of Jesus Christ, had, up to 1850, been confined almost wholly to the English-speaking peoples. But during that year the missionaries of the Church extended their activities to Continental Europe. Among the elders sent

out from the mountains were Apostle Erastus Snow, accompanied by three other elders, who had been assigned to take the Gospel to the Scandinavian countries. They established their headquarters in Copenhagen, Denmark.

Success followed the labours of these leaders, and soon branches of the Church were organized in different parts of that country. A few of the converts emigrated to Utah under the immediate direction of Erastus Snow when he returned to America early in

1852; but later in the same year Elder John E. Forsgren, one of the leaders who had accompanied Apostle Snow to Denmark two years before, was authorized by the Church authorities to organize and lead a regular company of Latter-day Saint emigrants from Denmark to Utah. This company, consisting of about 300 souls, sailed from Copenhagen December 20th, 1852, crossed the Baltic to Kiel, thence travelled by railroad to Hamburg and thence by steamer to England, where at Liverpool the emigrants on January 16th, 1853, went aboard the sailing vessel, *Forest Monarch*, which brought them by way of the West Indies to the mouth of the Mississippi river. From New Orleans the journey was continued up that river about 1500 miles to Keokuk, Lee County, Iowa. From this point the overland journey of 1300 miles was made with ox teams to Salt Lake City, Utah, where the caravan arrived September 30th, 1853.

On the long journey by water and land a number of children were born, some marriages were solemnized and several deaths occurred among the emigrants. On the seas several storms were encountered and sea-sickness prevailed to a considerable extent.

AFTER their arrival in Utah, most of these Danish emigrants made successful homes in one of the more elevated valleys in the mountains (Sanpete valley), where their descendants, together with descendants of other Scandinavian Latter-day Saints which followed the first company in quick succession, today constitute the majority of the inhabitants. In summarizing I may say that nearly one-fifth of the entire Latter-day Saint population in Utah are of Scandinavian origin, mixed in marriage with other nationalities, mostly American and English.

When the people of Denmark learned that the so-called Mormons could make homes in America successfully, influenced to do so on the basis of religious convictions, and could also better their condition in a material way, they saw that others with more secular aspirations could likewise do well by trying their fortunes in America. Hence there followed the emigration of thousands upon thousands of the sons and daughters of the North who, with their descendants, today constitute an important part of the population of Illinois, Minnesota, Wisconsin, Iowa, Nebraska, California, Idaho and other states. But the Forsgren Company, which I have briefly described as leaving Copenhagen in 1852, was the first of all Danish emigrant companies that ever found the way to America as an organized body.

This being understood, the question arose: What can be done to commemorate this important event? In response, an organization now known as the Rebild Park National club, with headquarters in Chicago, Illinois, conceived the idea of appealing to the State of Utah, which (when a territory of the United States) absorbed practically all the Danish emigrants that came to America in the Forsgren Company, to send to Denmark one of the Pioneer wagons which brought the first company across the Plains, and place the same in the Rebild National park, near Aalborg, to become one of the main attractions in the so-called Lincoln cabin which was erected recently in that park. The cabin here referred to was built of logs contributed by the

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A BEND IN THE ROUTE

By Gordon B. Hinckley

THE wind never ceases to blow. And as it cuts across the wide expanse of grass-covered plain, it lifts bits of sand that sting the faces of those who trudge beside the wagons. They are strangers in this country. In Britain they were shopkeepers and craftsmen and teachers. Some of them were public officials and men of splendid training. They were good neighbours with comfortable homes. But when they hearkened to a new message they were driven out. Then at Nauvoo they raised a temple and built a smiling city where the Mississippi makes a broad bend on its way to the sea. Now they are outcasts, poor and hated, on their way to a refuge in the hills.

The wind catches the dust as it is lifted by the large, slow-turning wheels of the wagons. The ruts have been worn deep, and the soil that pools in them is dry and ground to a powder. The wheels are beginning to creak, and unless they can soon be soaked, they may fall apart.

The last wagon has reached the crest of the hill. Extending off toward the river and the setting sun is a long, winding line of white canvas stretched over oak bows, white canvas hyphenated by the greyish-brown of trudging oxen. One by one the wagons are lined beside each other to form a fort. Who knows but what the Indians may attack tonight?

There is little talk about the camp. There was little the night before, or the night before that. Everyone knows the story. All heads are bared. It is impossible to hold back the tears, but . . . Why weep? Sister Annie Stephens has gone to meet her husband who died last night. They were lovers at school in a little Welsh village. They had come down the long trail together. It was difficult for a woman to stand alone in the winter of life. Why weep? They are together again.

Weep? Weep? Because everyone knows the wolves will pillage the shallow graves when the dirge of the wagon wheels starts again at seven in the morning. The bugle will blow at five. The nights are so short, and the ground makes a hard bed. Then all day the sick must jog along in the springless wagons, and the well must walk, though their feet bleed. At 8:30 o'clock the bugle will blow again for prayers and by nine all will be in bed. And the days will go by, eleven long weeks of them before the wagons stop. And then will come the real task—to stop and build an empire. . . . “And should we die before our journey’s through, Happy day, All is well.”

The ox drawn wagons have stopped. No longer the creak of the handcarts is heard. The old ruts have been filled with ballast for a shining road of steel. And today beside the meandering Platte river, the new Diesel-engined expresses roll at a hundred miles an hour. At night they appear as streaks of lightning across the prairie horizon. The day traveller sees from his coach window, out in the midst of the fields, a bed of flowers surrounding a granite marker. In the spring of 1899 the surveyors were

sent into western Nebraska to chart a line for this railroad. The topographer kicked into a clump of sagebrush to place a stake for the center line of the rails. His toe struck an old wagon tire crudely chiseled in its rusted surface were the words: "Rebecca Winters, Age 50 Years." The railway route was changed for miles to avoid desecrating the grave of a mother who died of cholera while struggling on her way to build a home for her children.

Now that frontier generation is all gone. They were the Mormon Pioneers. Those men who broke the wilderness had hard hands and weather-beaten faces; their ways were rough, but their hearts were warm and their courage was strong. And the women who marched beside them, though their brows became wrinkled and the bloom faded from their cheeks, radiated an enduring faith and a quiet love that built the homes and laid the foundations of culture that have grown into a great commonwealth.

Homes now stand where the native red man and squaw were content with a blanket and the star-lit sky. Neatly furrowed farms have grown from the sage-covered prairie. Where once could be heard only the echoes of the cliffs, now the voices of the great are broadcast to the nations. But greater than these accomplishments, the Pioneers laid the foundations of the "mountains of the Lord's house" and they "lifted an ensign unto the nations."

Their rough hands have been folded. The tears have dried from their eyes and their voices have become stilled. Here and there we build a monument. Their children construct a covered wagon for posterity to observe as a symbol of their glory. They are reminders. But more piercing, more challenging, is the stern but quiet inspiration of their lives that comes echoing through the years: "We are the Pioneers. To you, O Youth of Zion, we give the faith that cost us life itself."

CHURCH MOURNS DEATH OF CHOIR LEADER

LATTER-DAY SAINTS throughout the world mourn the passing of Professor Anthony C. Lund, leader of the famous Tabernacle choir, who died at his home in Salt Lake City, Tuesday, June 11th, following a protracted illness of heart disease. Funeral services were held in the Tabernacle the following Sunday.

Born in Ephraim, Utah, February 25th, 1871, Professor Lund has been leader of the Tabernacle choir since July 22nd, 1916, when he succeeded the late Evan Stephens. Under the direction of Professor Lund the choir has won world-wide acclaim, giving weekly programmes over the Columbia Broadcasting system radio network and recent renditions at the Century of Progress Exposition in Chicago.

Following his graduation from the Royal Conservatory of Leipzig, Germany, Professor Lund studied in London under William Shakespeare, well known English musician.

A BOOK WITH CHANGING CHAPTERS

Many Writers Contribute to an Interesting Volume

ON one of the library shelves in the European mission office in London lies a large book bound with a heavy, blue cloth cover and trimmed with maroon. It is the largest book in the room. It is twice the size of the most comprehensive dictionary.

It is an interesting book indeed. Almost every day new chapters are added to its contents. Contributions come from all parts of the United Kingdom and Ireland. The authors number hundreds—many of them leaders in their field. The theme of the ever increasing cantos is the same, but the tenor is changing.

Those authors are the men of the Press. They are the men with their fingers on the pulse of the times. They are the men who record the heart beats of public opinion. The volume is the newspaper clipping file of the British mission of the Church of Jesus Christ of Latter-day Saints. Most of the articles are supplied by Durrant's Press Cutting Bureau of London. It tells an interesting story indeed. It tells how the old walls of prejudice toward the Church, built upon a foundation of calumny and misrepresentation and supported by an ill-informed and misunderstanding public, are falling, and how in their stead is arising a new feeling of the same respect and regard for Latter-day Saints that exists in America.

A recent article in one of London's large evening dailies, the *Evening Standard* (with a circulation of 480,000 daily subscribers), in commenting upon the appointment of Marriuer Stoddard Eccles, a Latter-day Saint, to the governorship of the United States Federal Reserve Board, expresses the prevalent trend of sentiment toward the Church:

“Mormons, incidentally, have none of the sinister reputation in the United States that they had until recently in Europe. On the contrary, they are highly respected as a sort of Puritans of the twentieth century.”

Newspapers which formerly published seathing reports, springing from unfounded origins, are now turning out fair and favourable accounts on Latter-day Saint functions and doctrines. Doors to editorial rooms that were once locked tight to elders seeking “fair play” are opening, and detailed, friendly interviews are appearing in news columns. Press cameramen take pictures of the coronation of a queen at an M.I.A. ball, at M Men-Gleaner banquets and of mission and district authorities at conference time. The pendulum is swinging. The people of Britain are beginning to recognise the vitality of Mormonism.

At the recent general conference of the Church in the Tabernacle at Salt Lake City, President Heber J. Grant said that during his three years as president of the European mission (1904-06) not a single line in defense of the Church could be obtained in the newspapers, so bitter was the feeling toward Latter-day Saints at the time.

In the clipping file book there are 225 fair and favourable articles on the Latter-day Saints and their activities that have appeared in newspapers throughout England, Scotland, Ireland

and Wales during the past year (June 15th, 1934—June 15th, 1935). These articles, which include only the items reported to the Mission office, represent 1,008 column inches of newspaper and magazine space. In addition, there have appeared 23 pictures, representing 188 column inches, accompanying favourable articles. On the other hand, only 21 unfavourable articles appeared during the year, and in many instances editors of these journals published the Latter-day Saint side of the question in subsequent issues.

Favourable accounts, including 226 column inches, on all but one of the 16 district conferences held under the direction of President Joseph J. Cannon during the past five months have been published by local periodicals. Interest in the lantern slide lectures by Elder G. Homer Durham on the life of the Prophet Joseph Smith, given as a special feature preceding most of the conferences, is shown in the total number of persons attending them—2,849.

Typical of the Press reports on the conferences is an article appearing in one of the large newspapers in Glasgow, the *Evening Times*:

“A claim that the Mormon movement would continue to grow in Scotland was made by Mr. Joseph J. Cannon, president of the British headquarters of the Latter-day Saint Church in Great Britain, today in a talk with a ‘Times’ reporter. Mr. Cannon is in Glasgow to attend the annual spring conference of the Church at the week-end.

“The prejudice against Mormons has almost completely died in Mr. Cannon’s opinion. There was a time, he said, when it was almost as much as a man’s life was worth to confess here that he was a Mormon. Their elders, however, were now welcomed and making many converts. In the West of Scotland the Church had now 200 members.

“Chapels were being built in Britain with money from Utah. Apart from restrictions of the immigration laws there was no desire to persuade people to leave this country for Utah.”

The *Daily Express* of Scotland, with one million subscribers, printed a commendable report, five column inches in length, on the same conference.

NEWSPAPERS were voluminous in their reports of the recent M. I. A. conference in Kidderminster. The Kidderminster *Shuttle* alone printed three full columns of copy on the conference, accompanied by a three-column photo of the missionaries in attendance. Excerpts from the article bespeak the tone of the report:

“Many weeks of preparation have been necessary for these gatherings and, judging from the smooth way everything passed off, the arrangements were little short of perfection. . . . There was a real earnest spirit throughout, and the interest taken was most marked. The singing was of the heartiest character and reminded one of the fervour of the Welsh chorister. . . . The visit of several hundred adherents of the Mormon religion has awakened the greatest interest, and judged by this aspect alone, the conference will have proved well worthwhile. . . . Sister Elise Mace, who has for some months endeared herself to the Kidderminster district since her arrival from America, spoke of the Gleaner-leader’s practical part of the scheme. . . .”

Much faulty prejudice has been removed by the reports of

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 4, 1935

EDITORIAL

AN INHERITED GIFT

THE date of this issue of the *Millennial Star* is ingrained in the consciences of every one born in the United States. And when the calendar indicated that July 4th was Thursday we knew that there would be an issue of the *Star*, for the *Star* has appeared every Thursday without fail during the last thirty years and more, thanks to our capable printer, James Foggo. In him the virtue of dependability finds a complete expression.

With Americans July 4th is a date associated with the terms liberty and freedom. But it is doubtful if these entities are today held as sacred in America as they are in the British Isles. In any case Americans are more ready than Britons to try substitutes for certain forms of personal liberty than heretofore have been the glory of the American system. It is not our purpose now, however, to discuss this question. We have another thought in mind—the personal liberty associated with the Gospel plan.

When one contemplates the extent that personal liberty is enjoyed, or denied, today in the various countries of Europe and America it at once becomes apparent that man's government falls far short of God's plan in the freedom vouchsafed to the individual. This, however, is commonly not understood. And individuals complain frequently that God is without love and mercy for His children, else He would not permit many conditions that exist. Some even go so far as to deny the existence of God because deep distress and bitter sorrow are often found among honest people. But careful thinking will not support such complaints and conclusions. The fact is that suffering exists because of the freedom that God has granted to men. Were they all observing His commandments this earth would be a heaven for all, instead of a hell for very many, of His children.

Free agency is the basic principle of the Gospel plan. It has been so since the beginning. There is no element of compulsion to be found anywhere in it. Man is free to accept or reject it as he chooses. This is the case notwithstanding the fact that man is a child of God and is loved by His Heavenly Father with a depth and fullness impossible for any mortal father to have for his child. And while this is a fact and it is also true it is God's work and His glory to save His children in glory, yet even this great objective cannot be achieved except on the principle of free

agency. This means that man's freedom must not be restricted even by God Himself, though the loss of a beloved child could be averted if it were *made* to do right—its freedom restricted.

What then in the eyes of Deity can be more sacred than free agency? No wonder man sometimes exhibits a passionate fondness for freedom in his political and social relations. He but manifests an innate feeling with which he was divinely endowed—a reaching out for an inalienable right that came to him by reason of his sonship with God. Hence, it is natural for man to desire freedom. It is therefore understandable why he should be willing to die in a struggle to obtain it—a sacrifice of self that his children and grandchildren may enjoy their natural inheritance.

It is said that the Japanese soldiers are the best fighters in the world. This is due to their belief that salvation after death is the certain reward of all who die in the defence of Japan. Hence, when in combat they would rather fall than retreat. The influence of a deep-rooted belief may work marvels. A conviction that liberty is a natural inheritance has produced volunteers for armies that fought thousands of battles under the banners of liberty. The cry "give me liberty or give me death" swept the American colonies and carried their banners, in the face of terrible hardships, on to victory.

And yet liberty has suffered many defeats and lost many posts once conquered. All this is because Satan is operating in the world, the same enemy to liberty now as he was when as "the son of the morning" he rebelled against God and the principle of free agency, in consequence of which he with his followers was driven out of heaven and all became fallen angels. But whether or not in the affairs of men the principle of free agency is a governing factor it is so in the plan of salvation and will always remain so. It is a basic principle in that plan. All are invited to meet the conditions that will bring eternal salvation in the celestial kingdom of our God. In His loving mercy the Lord has given all of us power to do so. Shall we not exercise this power, this inherited gift?—JOSEPH F. MERRILL.

THE CIRCULATION SYSTEM

A NEW system of distributing the *Millennial Star* which should meet with the approval of all subscribers begins with this issue. Under the direction of the *Star* circulation manager, Elder Fred R. Glade, all copies will be posted directly to the individual subscribers from the British mission office at 5 Gordon Square, London W.C. 1, rather than being dispensed from the district and branch offices. All accounts, payable in advance, will also be handled from the London office. With this innovation, *Star* readers will receive their copies regularly and punctually, district and branch officers will be relieved of responsibility and work, and a great deal of bookkeeping will be eliminated.—WENDELL J. ASHTON.

THE PIONEER WAGON

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several states in the American Union. The request was presented to Governor Henry H. Blood of Utah, who appealed to the Daughters of the Utah Pioneers for assistance. The response came promptly; but, as a complete original Pioneer wagon could not be found anywhere, fragments of such were obtained and built into a wagon with new material of the size and shape desired. And the writer of this article was selected to accompany the wagon to Denmark to present it in behalf of the Rebild National park board as a gift from Utah to Denmark.

Rebild park, where the wagon will be placed, consists of about four hundred acres of land purchased by Danish-Americans about 25 years ago, in order to preserve that much of the heather-covered hill-land of North Jutland Peninsula, which was fast disappearing through the advances of an increasing population. Some of those who had emigrated from Denmark many years before desired to bequeath to their descendants a knowledge of how that particular part of Jutland looked when their parents left it. Consequently, the purchase was made by means freely donated by those who linked memory and love for their native country with that loyalty and devotion which they had voluntarily taken upon themselves for their adopted country by becoming citizens of the United States. Thus Rebild park came into existence, and in that park—one of nature's beauty spots—the American Independence Day, July 4th, has been celebrated during the past 25 years.

The steamer *Frederik VIII* which sailed from New York May 22nd, 1935, brought the wagon across the seas, landing in Copenhagen June 2nd, 1935. From Copenhagen it was shipped to Aalborg, where it was rebuilt, having been shipped from Utah in parts. As contributors in a material way to the cause, I wish to mention the Chamber of Commerce of Salt Lake City, the Daughters of the Utah Pioneers (Mrs. Cordelia Lund, president), the Sons of the Utah Pioneers (Nephi L. Morris, president), and as personal contributors a number of Danish-American citizens of Utah.

It is expected that the presentation of this gift from Utah will intensify the good will, sincere friendship and confidence which have always existed between Denmark and English-speaking people.

A BOOK WITH CHANGING CHAPTERS

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prominent Britons upon their return from visits to Salt Lake City. An editorial in the *Eastern Daily Press*, for 65 years a recorder of news in Norwich, regarding a speech by Mr. J. E. Few, M.A., on his visit to Utah, before the Norwich Rotary club, typifies the tone of the reports:

“Mr. Few's talk to the Norwich Rotary club yesterday on his visit to Salt Lake City should help to serve the very useful purpose of dispelling

an illusion. The average person thinks of Mormonism as being synonymous with polygamy. As a matter of fact, the Mormons abandoned polygamy away back in the decade before the beginning of the present century. When Utah was admitted to the United States that was one of the agreed conditions of its new status, and there is today nothing in that respect to differentiate the Mormons from any other section of United States citizens. And when polygamy was practised it was only as a temporary thing to meet a special emergency created by the enormous reduction of the male population of Utah as a result of the persecution to which the sect of the Latter-day Saints was subjected. Mr. Few's tribute to the Mormons as a people who, however fanciful their tenets may be, have reached a very high standard in general citizenship, only confirms what pretty well every visitor to Salt Lake City for a generation past has said of them."

Another visitor, Mr. George Day, reported his travels in the *Nelson Leader*. Among other things, he said :

"This Utah used to be a sandy desert, but the Mormons collared the rivers and turned the water into irrigation ditches, and wherever possible the whole state was irrigated, and they turned a big salt desert into a land flowing with milk and honey, and the hundred miles of main road from Franklin to Salt Lake City were lined on both sides with a continuous succession of fruit stalls dead ripe."

AND so have scores of other complimentary articles, too numerous to mention, appeared in Britain's journals, some of them with circulation figures exceeding a million subscribers. Some of the headings, chosen at random, give the keynote : "Mormon Diet Makes Men World Athletes" (*Manchester Evening News*), "The Lesson of the Bee-Hive—Mormon Scheme for S. W. London" (*Balham News*), "Oak-Like Growth—Mormonism's Future in Sheffield" (*Daily Independent*), "Mormons Active in North—Temple of Good Health at W. Hartlepool" (*Sunday Sun*), "Nelsonians in Utah—A Beautiful City" (*Nelson Leader*), "Rallying the Mormons in Swindon—Two Elders Visit the Town" (*Evening Advertiser*), "Religion and Physical Development—Latter-day Saints at Kidderminster" (*Worcester Daily Times*).

Contrast the feeling toward the Church in Great Britain today with that at the time the Gospel was first preached in these Isles, or even little more than 20 years ago, when elders were mobbed and the windows of the European mission headquarters stoned. Even ten years ago not more than ten fair articles on the Church appeared in British periodicals. Surely Heber C. Kimball, who has been called the father of the British mission, was inspired that day in July of 1837 as his coach rolled through the streets of Preston and he declared : "Trnth Will Prevail."

Surely in this day when journals recognise and record the true fruits of Mormonism we can say with Horace Greeley, "Then hail to the press!"—WENDELL J. ASHTON.

LOOK for and cultivate militant goodness, not a mere passive lack of evil. We must fight for the right everywhere if we are to succeed ; we should not constantly point out the errors to be avoided, but emphasize the things that should be done.—PRESIDENT J. REUBEN CLARK JR.

THIS SMOKING BUSINESS

By Elsie Tabmage Brandley

ATTITUDES make themselves known through observable demonstration.

A parent's devotion to a child takes the form of providing care and the necessities of life—food, clothing, shelter, training for growth and happiness. An individual's friendship for another takes the definite channel of expression of that friendship—phone calls, shared experiences, long, confidential talks, pleasant contacts. A child's love for its pets shows itself in the little acts of love and protection which it commits for them.

Seldom do we hear a parent object to the necessary proofs of devotion. "Why must I mend hose—or cook vegetables? These are but externals—my love is deeper than I can show through vegetables and neat darns." Absurd; without the willingness to prove devotion there can be no sincerity. Should a friend say to another, "I don't particularly want to exert myself to be with you, nor can I take time to call you to ask how you are getting along—these are but superficial tests—but my friendship is strong, nevertheless," what would be your conclusion? If a child let a kitten starve or a wounded dog suffer, could the child's protestations of love for them be credited? There is only one answer.

Why is it that external manifestations are accepted as a natural and consistent part of devotion in other human relationships by many people who rebel at the necessity for such in a religious concern? Why, when proof of allegiance is so delightful a part of other soul-companionships, is there objection to it in this one particular field? Men who glory in providing their children with the tangible things that help to make life interesting, give materially to their church grudgingly, if at all. Boys who spend hours to reach the home of the only girl in order to associate with her for a little while protest against travelling a short distance to the house of the Lord and the time spent in meeting with others who have gathered there. Girls who would not think of allowing a friend to lack for assurance of affection will let their religion go for any length of time with no attempt to prove sincerity in the affiliation. Why should demonstrations be accepted obligations, joyously discharged in most connections, but in the realm of the spiritual loom up as unnecessary and troublesome?

Take this smoking business! It has been specified as one field in which sacrifice can be made to prove devotion. There is no reason for contending against it on the grounds that it is superficial and external, while religion should be deep and integral. It is one opportunity of giving proof of an attitude. Without willingness to furnish this proof, the attitude itself must come under questioning doubt.

Perhaps the young people of today need new answers to their "Why?" One young chap, tall and finely formed, and towering several inches above his somewhat short father, was amused at his father's warning that smoking would stunt his growth; the

boy had smoked for several years and grown tall and his parent had never smoked and had remained short. It was a stock-argument the father gave, for want of a thoughtful, reasonable one. Let him take that boy into the home of a young Latter-day Saint who has spent on books money equivalent to the amount some of his friends have spent on tobacco, and see there a library which is the envy of all who view it. If smoking does not retard his growth, he should know that it will retard his ability to gather for his own some of the finest captured thoughts of all the ages—for the same money cannot be spent for more than one thing.

A woman, active in Church work, was questioned by a friend of hers as to the dividends in satisfaction she was receiving. "Don't you *loathe* being a slave to the traditions and conventionalities of the Church? Why don't you come out of the woods—come out into freedom to live your own life? In your work you aren't even free to *smoke* if you want to—a little thing like that." The other answered her, "While we have sat here for less than an hour, you have had to smoke five cigarettes, or shake with nervousness, yet you talk of being free! I am free to smoke—or not to smoke—as I choose. Are you as free as that—or are you free only to smoke? Are you not a slave to what you have called your freedom?"

A little clear thinking will unveil the fallacies of some of the things which have been regarded as a part of freedom. Perhaps the old answers do not suffice; but there are plenty of new ones. And in an understanding of the truths behind them and the basic principles involved in the opportunity to prove sincerity, there will come a satisfaction greater in every way than the questionable satisfaction which comes from a vaunted freedom which is in reality its own enemy.—(*Improvement Era.*)

OF CURRENT INTEREST

Pacts—Germany is proceeding with a new naval building programme, following the conclusion on June 18th of a "permanent and definite" agreement with Great Britain, which limits Germany's navy to 35 per cent. of the total British naval tonnage. Under the pact, Germany shall be permitted to build submarines up to 45 per cent of the British submarine tonnage, and may, after consultation with Britain, build as many submarines as Britain possesses if the necessary situation arises.

Abstinence—In the columns of the *New Health* magazine appeared recently this catechization: "Question—When tests show albumin in the urine are there any restrictions necessary beyond the complete banning of white of egg, red meat, alcohol and tobacco, and limiting

tea? Answer: The only other restriction of the diet is the strict limitation of coffee."

Nutrition—"One of the most significant of all medical advances which has affected both the treatment of disease and its prevention is the recent development of the science of nutrition. During the past quarter of a century a vast amount of research has been carried out in this country into the problems concerned with the food requirements of the body in health and disease. It has been revealed in a striking way how nutrition is the basis of good health of body and mind and how specific diseases arise when certain essentials are absent from the dietary. Correct and adequate nutrition is the best preventive medicine."—SIR W. ARBUTHNOT LANE in *New Health*.

NEWS OF THE CHURCH IN THE WORLD

Salt Lake Boy Scout council led all councils in the United States in the number of training courses held for leaders and the number of certificates awarded during 1934, according to the recently published Honour Roll of the Boy Scouts of America. Cache Valley council, Utah was first among councils which had reached the national programme objective of 25 per cent of boys having four years or more in Scout training by 1942. The Cache Scouts had a total of 50 per cent.

Growth in the Primary Association of the Church was shown in the annual report given by Sister Mary R. Jack, general secretary, at the recent general conference of the auxiliary in Salt Lake City. This report showed that although the Primary Association had transferred 10,664 girls of ages of 12 and 13 years to Y. W. M. I. A. last autumn the total membership showed an increase of 195 children. The Primary has been organized 57 years, during which time it has

grown to include 98,969 children and 16,976 officers. There are 708 Primary organizations spread over 15 nations of the world.

Speaking at the general conference of the Mutual Improvement Association, Professor John Dolman Jr. of Philadelphia, head of the University of Pennsylvania drama department, classed the Latter-day Saints as the "friendliest, most hospitable and most unaffected people I have ever met." He praised the ideals of the M. I. A. and paid tribute to its efforts to make the home more spiritual and happy.

Temple work for travelling elders and saints in Great Britain is one of the principal objectives of the British Mission society of Utah, which was further organized recently. Special temple excursions have been planned by the organization, of which Elder Clarence Taylor is president and Sister Ileen Ann Waspe is secretary. James H. Douglas, former president of the British mission, is honorary president of the society.

FROM THE MISSION FIELD

Appointments: Elder Lane W. Adams was appointed secretary and treasurer of the British mission, June 13th.

Elder Alton Fogg Harris was appointed recorder of the British mission, June 13th.

Release — Elder Gordon B. Hinckley was honourably released from his missionary labours, June 20th, having served in the Liverpool district and as librarian and director of publicity of the European mission.

Doings in the Districts: *Birmingham* — Approximately 100 persons attended a concert and dance under the auspices of the Nuneaton branch M.I.A. in the Masonic hall, Nuneaton on Saturday, May 18th.

Brother Edgar Cater, president of the Y.M.M.I.A., was in charge of the programme. The Relief Society, under the direction of President Anna Seckington, served refreshments. A comedy farce, "A Will and a Way" was a feature of the programme.

Irish — Approximately 70 persons assembled in the Dublin branch at the farewell social Monday, May 20th, in honour of Brother and Sister Charles Horlacher, who are returning to California, and Sister Louisa Steele, who is leaving to join her daughter in South Africa. An interesting programme was presented and refreshments were served.

Several inspiring cottage meetings have been held in the Irish

district recently under the direction of Supervising Elder Keith M. McFarlane. Speakers at the meetings, two of which have been held in the homes of investigators, were Elders McFarlane, Victor L. Bingham, David Y. Rogers and Brother Joseph Ditty.

The Sunday School of the Belfast branch conducted a well-attended conference in the branch hall, Sunday, June 16th, under the direction of Superintendent William Belshaw. Speakers at the sessions, held in the morning and evening, included Elder David Y. Rogers, Brothers Joseph Ditty and H. Fulton and Sister Mureen Dodds. Musical numbers were rendered by Supervising Elder Keith M. McFarlane and Sister Mabel McCaughvin. Recitations were given by Miss E. Dougherty and Gene and Jackie Ditty. On Saturday night preceding the conference a Sunday School social was held, including a concert and games. Brother Joseph Ditty was master of ceremonies and Sisters Lillian Ditty and Miss Alice Henderson and Miss Etta Stitt were in charge of the refreshments. Superintendent Belshaw planned the affair.

Liverpool—For the benefit of the Relief Society general fund and the branch building fund, the Liverpool branch Relief Society conducted a rummage sale on Monday, May 27th. Refreshments were provided by Sisters Marie Fyfe, Mary Gardner, Mary Currin and Virginia Sealby.

London—A three-day camp at Hill End near St. Albans was conducted at Whitsuntide, June 8th, 9th and 10th, by 12 Boy Scouts of the North London and Southwest

London branch troops under the direction of Scoutmaster Alfred John Willmott and his assistant, Brother Arthur B. Willmott of North London. The boys were shown through the Roman excavations at Vernlamium, and Sunday afternoon they attended the St. Albans branch Sunday School.

A party announcing the engagement of Brother Alfred John Willmott, Scoutmaster of North London branch, and Sister Rachel Schmid of the same branch, was held Saturday evening, June 22nd, in the Cooperative hall, 129 Seven Sisters road, London. Thirty-five guests attended.

Gospel Lectures

At the invitation of the Coalbrookdale Toc H club ex-service men's society, Elder Fielding S. Barlow of Birmingham district lectured before the group Friday, June 14th, on "Latter-day Saint Beliefs and the Origin and Content of the Book of Mormon."

Following the talk, the time was turned over to questions. Several copies of the Book of Mormon were distributed, and after the meeting Elder Barlow was guest of the chairman of the club at his home.

Elders previously gave discourses on Gospel doctrine before the Kidderminster Toc H club.

Manchester—Approximately 40 saints and friends of the Oldham branch gathered for a Sunday School picnic in Alexandra park, Oldham, Whitsuntide Friday, June 14th. Planned by Brother S. Mills the function included games, refreshments and a sailboat ride on the lake for children.

Newcastle—An exhibition of softball was presented by

travelling elders and friends at the Town moor in Newcastle on Saturday, May 18th. One of the participants was the American vice-consul. The game was given generous publicity by the local press.

Norwich—"The Resurrection" was the theme of the Lowestoft branch conference on Easter Sunday, April 21st. During the morning the children provided appropriate songs and essays. Supervising Elder Walter Jay Eldredge and Brother H. Daniels were the speakers in the evening session, which was conducted by Branch President Frank M. Coleby. Fifty persons attended each of the meetings.

In a beautifully decorated branch hall, the Sunday School of the Norwich branch held Mother's Day exercises Sunday, May 12th, under the direction of Superintendent Bert Martins. Each mother was presented with a white carnation. Branch President Frederick Tuttle gave a talk on "Love at Home" in the evening.

Nottingham—The "Rose Swarm" Bee-Hive girls of the Eastwood branch enjoyed a ramble to Codnor park castle under the direction of Beekeeper Annie Wild on Whitsuntide Monday, June 10th.

The "Rose Swarm" Bee-Hive Girls of the Eastwood branch, under the direction of Beekeeper Annie Wild, enjoyed a potato pie supper served by the Relief Society, Tuesday, June 18th. Entertaining games provided the amusement.

The presidency of the Hucknall branch was reorganized at its annual spring conference Sunday, June 16th, in the branch hall. Brother Edward A. Wright was

sustained as branch president, with Brother John Hayes as first counsellor, Brother Joseph H. Wright as second counsellor and Brother Joseph H. Hayes as branch clerk. During the morning session Bible readings and musical numbers were given by members of the Sunday School, and in the evening speakers included Supervising Elder Alma H. Boyce, District President Samuel Pears and officers of the branch auxiliaries. The branch choir provided musical selections.

Personal—Born to Brother Wilfred Potts and Sister Sarah Wild Potts of Eastwood branch, Nottingham district was a daughter on Saturday, June 8th.

Notice—Saints, friends and traveling elders desiring a print (six by eight inches) of the picture at Kidderminster which appeared on the cover of the *Millennial Star* may receive one, postpaid by sending postal order for 1s. 6d. to the Corresponding secretary, 5 Gordon Square, London W. C. 1.

DEATHS

DURRANT—Mr. Sidney Durrant, 48, husband of Sister Emma Durrant of Norwich branch passed away on Wednesday, June 5th. Funeral services were held under the direction of Supervising Elder Walter J. Eldredge and Brother John F. Cook on June 8th, interment following in the Rosary cemetery.

HARTOPP—Brother Henry Hartopp, 71, an elder in the Nuneaton branch, died on May 22nd. Funeral services were conducted by Brother George E. Hunter of Coventry on Saturday, May 25th, and the grave in Coten cemetery was dedicated by Supervising Elder Stephen R. Murdock of the Birmingham district.

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